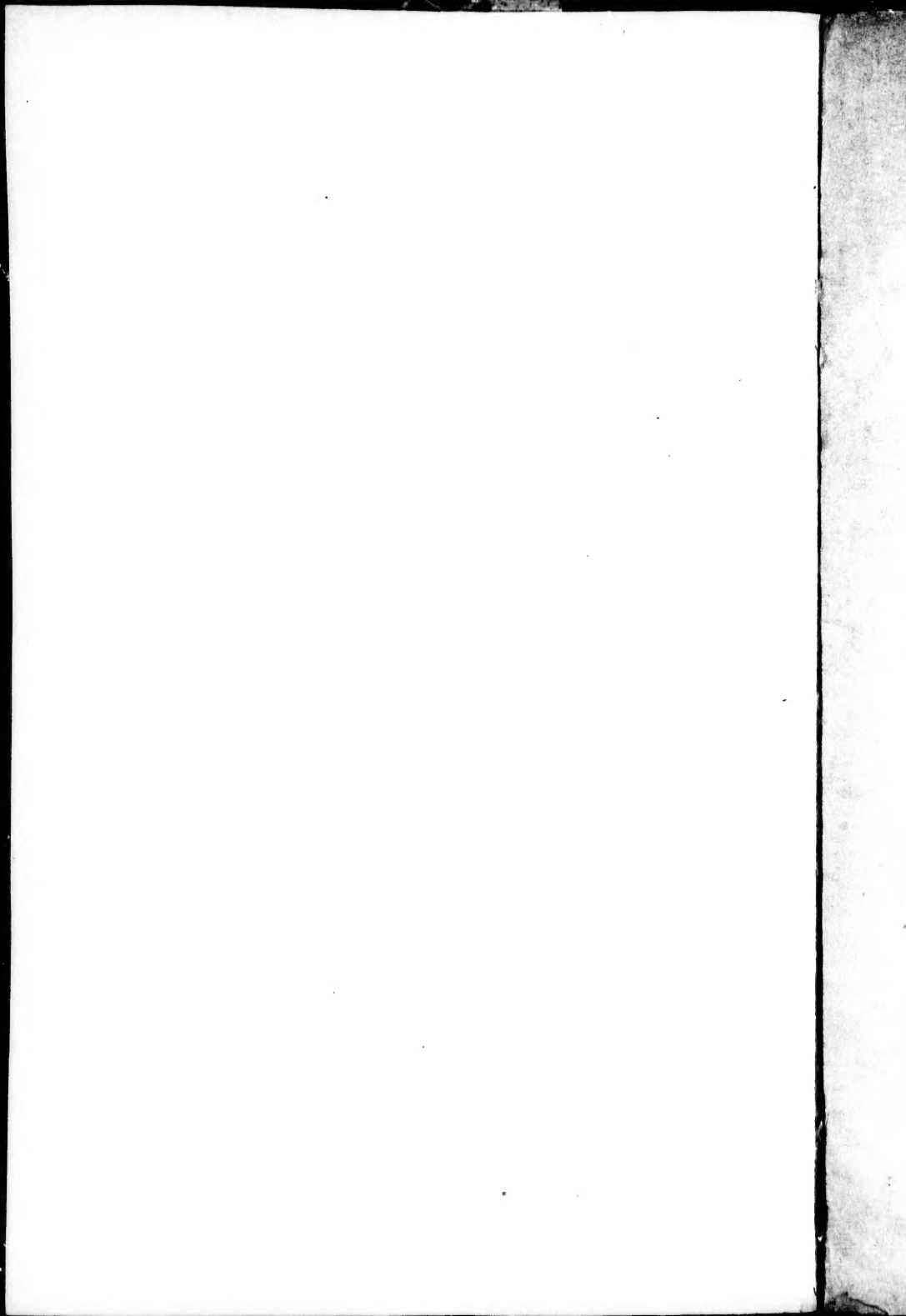




**SOCIETY FOR THE PROPAGATION OF
THE GOSPEL IN FOREIGN PARTS.**

**A VIEW OF
THE STATE OF THE CHURCH IN THE CANADAS,
IN A LETTER TO THE SOCIETY,
FROM THE
BISHOP OF MONTREAL.**

**No. 4, TRAFALGAR SQUARE, CHARING CROSS,
LONDON.**

1836.

R. CLAY, PRINTER, BREAD STREET HILL.

CORRESPONDENCE.

From the Lord Bishop of Montreal.

REVEREND SIR,

Southampton, March 1, 1836.

The Bishop of Quebec, whose severe labours, and entire devotedness to the discharge of them, have seriously impaired his health, having, as you have been made aware, honoured me so far as to confide to my hands the execution of any arrangements in which I could be instrumental, for the relief of the Church in his diocese, in communication either with his Majesty's Government, or with Religious Societies at home, (in pursuance of which authority received from him the measure has been effected by which I am enabled to share with him the labours of his episcopal charge); I proceed accordingly to lay before the Board of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS some representations which I am persuaded will be thought not undeserving of their attention.

When, indeed, I take a retrospect of all that this SOCIETY has already done for the support and extension of the Church, and for the cause of pure religion in North America, and contemplate at the same time the immense and diversified field which engages its attention, in other quarters of the world, I feel as if the Canadas could scarcely venture to urge any further claims. Yet the SOCIETY will never abandon, while in need of its support and succour, the Church which, under God, it has in a great measure been the means of planting and preserving in these Colonies; and the *wants* of that Church will always be recognised as *claims* while the SOCIETY is master of the means to answer them.

I am well aware that it has not been left for me to bring under the notice of the SOCIETY the wants of the Canadian Church. It has been done again and again by those who have had a higher title to attention than myself; and the most perfect disposition has been manifested to respond to the appeal; yet being now upon the spot to renew it, and feeling that in time past I may have had to accuse myself of deficiency in contributing my individual share to the materials of the Reports, I am prompted to offer some few general observations upon the state of the diocese of Quebec, more particu-

larly as to that portion of it which for the last fifteen years has constituted my own Archdeaconry, and will now form my episcopal charge, being the province of Lower Canada.

Having made mention of a deficiency, which although I do not presume to think that it can have been felt by the SOCIETY, may seem, in my official situation, to require some excuse, I may be permitted to say, that it has been in part attributable to the ceaseless pressure of my occupations in the Archdeaconry and Rectory of Quebec, added to some other labours, in which local circumstances have given me a leading share. Materials, however, have accumulated upon my hands, in the shape of loose notes made upon different occasions, and of private journals, which I have kept upon my circuits of duty; and in recurring to these, I shall perhaps find it difficult so to compress the matter which presents itself for selection and arrangement, as to avoid trespassing too far upon the pages of a Report, which embraces so many subjects of interest in all the distant parts of the empire.

The case of the Church in Canada, with respect to the formation and maintenance of its establishment, is very briefly *this*: the territory having been acquired by the crown of Great Britain in 1759, a Protestant population by degrees flowed in, with the prospect of course of continued accessions. Measures were therefore taken by the Government to provide for the spiritual wants of this population. In 1791, when the two distinct provinces of Upper and Lower Canada were established, by what is commonly called the Quebec Act—the royal instructions to the governors having previously declared the Church of England to be the established religion of the Colony,* to which instructions a reference is introduced in the Act—a reservation of one-seventh of all the lands in Upper Canada, and of all such lands in the Lower Province as were not already occupied by the French inhabitants, was made for the support of a Protestant Clergy. This measure was introductory to the appointment of a Bishop, who went out in 1793, and whose diocese was expressly comprehended in the province of Canterbury, in the same manner as any diocese in the same province in England. The Bishop procured the erection of a cathedral at Quebec, which was consecrated in 1804, and “invested with all honours, dignities, pre-eminences, and distinctions of right belonging to an episcopal seat and Cathedral church.”

The little value attached, in the earlier stages of British possession, to tracts of wild land, and the hopelessness of obtaining a *tenantry* upon the clergy-lots, so long as the fee-simple of the same quantity could be obtained in the *way of grants*, or for a trifling consideration caused that property to be for a long time of necessity unproductive; and it was, in a manner, disregarded by the Government, in whose hands the management of it resided. In 1806, however, measures were taken to erect a Corporation in each province, for the management of the reserves; but it was not till 1819 that these Corpora-

* See Note A. p. 14.

tions went into operation. About this time, and at intervals since, several parishes of the Church of England were legally constituted by the Government in the Lower Province. In 1821 each province was erected into an Archdeaconry: and in 1825, the Upper Province was divided into two—the Archdeaconry of York, and that of Kingston. It was in this year that the decease of the first Bishop of Quebec took place, and in January following his successor was consecrated. The Government has since engaged a house for his Lordship at Toronto, (the present name of the seat of Government in Upper Canada,) to give facilities for dividing his residence between the two provinces.

I have been desirous of thus exhibiting at one view the successive steps which have been taken towards the regular establishment of the Church of England in Canada, in order distinctly to show, that *a proper branch of the Established Church of England has been there constituted and recognised by formal, solemn, and repeated Acts of the Government and Legislature of Great Britain.*

If, then, after all that has been here stated, the protection of England is to be withdrawn, according to the tenor of late proceedings and declarations of authority, from this branch of the Establishment, it would appear that such a dereliction must be founded either upon the fact that the experiment has failed, and that the means which have been provided are without an object in the country which calls for their application; or else that the country itself can now afford those means in some form which had not been anticipated, and that not only the season is come for weaning the infant Establishment from the bosom of the parent State, but that new supplies have offered themselves upon the spot, which dispense with all necessity for retaining the provision originally assigned to the Church.

Now, with respect to the first point, the fact is as opposite to the supposition just taken as can be well conceived. The demand for the ministrations of the Church of England in the Canadas has been constantly progressive from the date of the conquest; the supply has never at any one period been sufficient; and its inadequacy is at this moment felt more severely than ever. Upon the arrival of Bishop Mountain, he found six Clergymen established in the whole diocese, with, I believe, fewer churches. During his episcopate, the number of Clergy was augmented by means of the bounty of Government and the SOCIETY to upwards of fifty, and a corresponding number of churches was erected. The number of both (I am not speaking with minute precision) has been since doubled. I am in possession of abundant documents to show that the applications to the Bishops for Ministers, during all this period, have far exceeded the means at their command to answer them; and that even on the part of religious bodies, not originally episcopal, there has existed, in many instances, a decided disposition to coalesce with the Church,*—a disposition which might have been improved to the happiest advantage for the permanent interests of religion in the Colony, but for the frequent inability of the

* See Note B. p. 14.

Bishops to provide for the demand, and the unsettled condition of questions relating to the reserves.

Of the fruitful and prosperous labours of the present Bishop, when a Missionary, for the space of twenty years, either stationary or itinerant through the whole diocese, it must be unnecessary to speak; the churches of which he procured the erection, the congregations which he formed, the happy change which he was often the instrument of effecting in the habits of the people, are the witnesses of his acceptance among them, and the monuments of his success. It is indeed difficult to suppose that the Clergy would have persevered in the fatigues and exertions which, in numerous instances, they have undergone, unless they had been stimulated at once by experiencing a desire on the part of the people for their ministrations, and a hope in their own breasts, from what they had been permitted to effect, that the Divine blessing was with them in their work.

I could furnish multiplied details of this nature, which have been little known to the world, and which, on that very account, are the more valuable, as being exempted from all suspicion of parade. I leave them under the veil as it regards the names; but since the SOCIETY has been sometimes reproached with a presumed character of inertness attaching to the Clergy in Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from adverting to a very few simple facts, as examples of the statements which might be put forth in recommendation of the Canadian Church. I do not, of course, mean that the labours of *all* the Clergy are in accordance with the picture which I proceed to sketch—some are, from situation, not exposed to any necessity for hardships or severe exertions; and it must be expected to happen that some should be less devoted than others to the cause of Christ; but not to speak of the episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity better known, I could mention such occurrences, as that a Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a Deacon, making his *insolitos nisus* when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter upon snow-shoes. I could tell how some of these poor ill-paid servants of the Gospel have been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amid masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick-bed at the distance of fifteen or twenty miles

in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday. These are things which have been done by the Clergy of Lower Canada, and in almost every single instance which has been here given by Missionaries of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.* I could mention the number of preaching stations which are served by some of the Clergy, or of week-day services which they constantly perform; and if I were to advert to the style of preaching which characterises our Clergy in Canada, I could affirm my belief that no unprejudiced person could deny to them, *as a body*, the credit of faithfully setting forth Christ crucified among their people. But although *no man shall stop me of this same confident boasting*, when once compelled to *become a fool in glorying* on behalf of my brethren, yet the chief object of my anxiety is to draw some favourable attention to the unprovided condition of many settlements,—which may not always comprehend any considerable number of settlers, but which, if their own spiritual destitution were not a sufficient plea, are the beginnings of a great and even now a rapidly growing population,—dependent, in all human calculation, upon the religious advantages enjoyed by the present settlers, for the moral character which they will exhibit, the habits which they will cultivate, and the faith which they will follow. The stream, in all its progressive magnitude, may be expected to preserve the tincture which it receives at its source.

I may be allowed, therefore, to select some leading examples illustrative of the religious wants of Canada; and if these are taken from the Lower Province, as being that with which I am officially connected, it will readily be judged that the wants of Upper Canada, which for some years past has been much faster filling up with an emigrant population from the British Isles, and in which the mass of the whole population is Protestant, are, in proportion, more extensively and more severely felt. How far the Bishop of Quebec may find that he can allow the Lower Province to benefit by the late liberal vote of the SOCIETY, placing 500*l.* a-year at his disposal, I have not, at this moment, any means of knowing; but I am sure that the wants of Upper Canada would quickly absorb the whole of a far larger sum.

In the county of Beauharnois, lying south of the waters of the St. Lawrence, above Montreal, there is a large tract of country inhabited chiefly by Protestants, of whom the members of the Church of England do not form so large a proportion as in most other parts of the province, but are still sufficiently numerous to furnish growing congregations at half a dozen different places, who attend upon the ministrations of two Catechists appointed by the Bishop of Quebec, and paid from the fund placed at his disposal by the SOCIETY.

The people lie wholly out of the reach of any of our Clergy; and although the Catechists are both excellent men, and one of them

* See Note D. p. 15.

(Mr. Forest) having been for some years among the people, has been eminently instrumental to their spiritual good, and gained a high degree of affection and respect, yet they feel the insufficiency of such a provision; they live in a great measure without the sacraments of their religion: the printed sermon read to them is not like the word coming from a teacher, who bears the regular commission to preach it; the relation in which they stand to the teacher is not the same; he has not the weight of one who is clothed with a distinct character of sacredness, and carries the established badge of pastoral authority. The Bishop of Quebec has sent round among them four or five times, at his own expense, some one of the Clergy whom he found disposable for a short time; but in the intervals between these brief visits, which have been necessarily "few and far between," the people are obliged to leave their children unbaptized, or to carry them to ministers of other denominations. In the summer of 1834, I visited these settlements, in the course of an official circuit made in my capacity of Archdeacon; I found every where a pressing desire for the establishment of a Clergyman. At Ormestown I preached at the opening of a very neat church, built by the persevering exertions of Mr. Forest, aided by those of the people themselves, and two small grants of money, one from the Bishop, and one of 25*l.* from L. Browne, Esq., Agent of the Seigneur,* (who is the Right Hon. E. Ellice). The church was crowded to excess. Upon another Sunday I preached, and administered both sacraments, three miles above the village of Huntingdon, in the threshing-floor of a large empty barn. The whole interior of the barn was filled, and a large number of persons stood abroad in front of the open doors. In the afternoon of the same day I preached and administered baptism in a small school-house at Huntingdon, where the people were jammed together in an oppressive degree, and there were also auditors on the outside of the windows.

I could swell this communication with a mass of details of the same nature, referring to different portions of the province, and falling in many instances within my own personal experience; but I will simply mention three or four detached cases in the way of further example. There are several straggling and ill-tended flocks, from the paucity of shepherds, in the settlements which lie up the Ottawa River; among these the inhabitants of a settlement called the Gore, are situated eighteen miles from the parish of St. Andrews, the station of the Rev. W. Abbott, on the River Ottawa, and are visited by that gentleman on a *week-day* once in a month. At the time when I was there, there was scarcely an exception to the profession of the Church of England among these people—none, I believe, to a willingness of disposition to conform to that Church; not a few were warmly affectionate and devout members, and the number of communicants was stated to be eighty. They are strangers, however, to the ordinances of the Sabbath; and if the mercy of God does not raise up help for them, it is more easy than

* The Agent also, by authority from his principal, gave the site.

encouraging to forebode what will be their condition in another generation. In the township of Kilkenny, lying near to Montreal, I have been assured by one of the principal inhabitants that there are 120 families, and that they *all* belong to our own Church. I do not think that any of our Clergy have ever penetrated to this settlement; and I have no reason to doubt the melancholy truth of an account given me, that the people hearing of a Protestant minister, whom some circumstance had brought into the adjoining seigneurie, came trooping through the woods with their infants in their arms, to present them for baptism *in the name of the Father, the Son, and the Holy Ghost*, to one who was a preacher of the Unitarian persuasion! The station of the Church of England nearest to Kilkenny is that at Rawdon, but there is no communication except by making a prodigious circuit; and the proper charge of the Missionary at Rawdon is itself far more extensive and more scattered than can be well provided for by the labour of one man.

In the county of Megantic, on the south of the St. Lawrence, nearly opposite to Quebec, where new settlements are now opening in different townships every year, and where, according to the last census, the members of the Church of England constitute a majority of the whole population, the Rev. J. L. Alexander, Missionary of the SOCIETY, is the only Clergyman of the Church of England. His residence is at Leeds, where a church has been erected. I am persuaded that he is faithful and pious, and he divides his labours as he best can; but he experiences the same difficulty which is experienced by many other servants of the SOCIETY: if he concentrates his exertions upon the head-quarters of his mission, he leaves many outposts neglected, and exposes the Church, in his person, to many complaints; if he attempts to spread his ministrations over the face of the surrounding country, his principal and immediate congregation suffer by necessary consequence, and no decided fruit and effect of the Gospel ministry among his people are seen any where within the limits of his charge. A neat church has been built at a place called St. Giles, in this neighbourhood, which remains as yet unassigned to any single denomination, but which would have now belonged to the Church of England, (according to the intention of the original projectors, and, in particular, of a lady at home, who has an interest in the spot, and following up the intentions of her deceased husband, gave communion-plate for this church), had means been at the command of the Bishop of Quebec to clear off a small incumbrance upon the building, and to promise some stated ministrations to the people. I conceive that there is an ample field for the labours of two more Missionaries in this county.

Between the city of Quebec and the inhabited part of the district of Gaspé, in the Gulph, a distance of more than 400 miles, there is no Protestant minister to be found. The settlements, indeed, extend down the river but little more than half of this distance on the south shore, and they are less continuous, as well as less prolonged, on the north. They also consist almost entirely of the establishments formed by the French population; but there are British Protestants

intermixed with them, who, in particular spots, are collected in some number. At Matis, which is 210 miles below Quebec, I once passed a Sunday, on my return from Gaspé, and was most affectionately received by the Protestant settlers, whom I collected, as far as the time would admit of circulating notice. The people told me, when assembled in a body, that they were about equally divided between the Churches of England and Scotland, but should be but too happy to unite under a minister supplied to them by the former. Ten children were presented to me for baptism; and a remarkable illustration was afforded of the destitution and the difficulties to which the settlers are often subjected in the Colonies, in the case of a couple who applied to me to *re-marry* them. They had bound themselves together by a written document, but had not, it seems, been able even to have recourse to a magistrate to solemnize their marriage, the usual expedient in default of clerical ministrations. Two or three years afterwards, when I was again returning from Gaspé, I made an attempt to pay a second visit to this settlement; but I was then coming up by water, in a vessel placed at my disposal by the government, and the wind rendered it impossible to effect a landing. I believe that, except one visit from a gentleman of the Church of Scotland, the settlement has never seen any other Protestant minister than myself.

Upon this latter occasion I officiated, and baptized a few children at the Rivière du Loup, 120 miles below Quebec, where some Protestant families have been drawn together, in consequence of the formation of a large establishment connected with the trade in timber.

The appointment of a travelling Missionary appears to be the only provision for settlements like these; of which, in different parts of the province, there are many. Before I left Quebec, a Missionary Association of the Church of England was formed in that city, after the example of Upper Canada,* and a minister was ordained, to be employed in their service: but the unprovided settlements within 50 miles of Quebec, added to the charge, for three months in the year, of the sick at the Quarantine Station, will fully occupy the hands of this gentleman.

I might here add, that in the district of Gaspé itself, the labour of two Missionaries, although not disproportioned to the present amount of Protestant population, is very inadequate to the extent of country, the number of the congregations, and their distance from each other. I might mention also cases in the tract commonly called the Eastern Townships, (which may be considered as the principal field occupied by the SOCIETY in Lower Canada,) where the appointment of additional Missionaries, if it were practicable, would be attended with a fair prospect of success, or where the work now languishes—(as, for example, at Compton, where there is an excellent church),—because the services of the sanctuary are, through necessity, but scantily measured out. But I forbear from troubling

* See Note E. p. 18

you with any further details ; and shall only add, that, although the labourers sent forth by the SOCIETY, who, in some instances, may have been found to fail (as before hinted) because they have not a true love for the sheep of Christ, may in others expend their pains upon a barren soil, and find an unproductive return, yet there does exist in many settlements an ardent thirst for the supply of the word and ordinances of God, and a willingness on the part of the people to make some sacrifices and exertions of their own to obtain them. I could describe scenes and incidents serving to evince, in a moving manner, the value which is set upon the sacred offices of the Church ; I could picture the greetings given to the messenger of Christ by some congregations to whom his visit is a rare occurrence ; or I could mention such individual cases as that of a woman who walks three miles to her church, having a river through which she must wade in her way ; and of another who comes nearly four times that distance through the woods, to hear the Church Prayers and a printed sermon, at the house of a lady, who assembles the Protestants of the neighbourhood on a Sunday. But I subjoin in an Appendix* some few plain communications from the people themselves, all proceeding from the district of Quebec alone—simple expressions of the wants felt in different new settlements by beings who remember that they have immortal souls ; and I would beg to indicate in particular as characteristic of the newly settled tracts of country, the petition from *St. Charles La Belle Alliance*, appended to which are three columns for as many modes of contribution from the inhabitants—one in money, another in produce, and a third, from those who had nothing else to give, in personal labour.

The statements which I have here furnished may suffice, perhaps, to show that there are grounds for continuing an Episcopal Church Establishment in both the Canadas. And it is under these circumstances that not only the parliamentary grant towards the maintenance of religion in these important dependencies of the empire is withheld, but it is more than threatened that the means which had been provided upon the spot for the perpetuation of the faith, shall be wrested from their sound use, and the salaries paid to certain of the Clergy in the North American Colonies are to continue only during the respective incumbency of the functionaries now in office ; and a project prepared at home for the alienation of the Clergy Reserves, without providing even a nominal equivalent, is before the Provincial Legislatures of Upper and Lower Canada. The allowance enjoyed by the Bishop is to be extinguished with his own life ; and his strength having become unequal to the charge which lies upon him, an arrangement has been patched up—(for, in truth, I can hardly express it otherwise),—for the exigency, by which I have myself been consecrated as Bishop of Montreal, and am to divide with him the labours of his diocese, with the prospect, in the event of my surviving him, of assuming the episcopal superintendence of both provinces, without any addition to the emoluments attached to the offices which I held

* See Note E. p. 18.

before my consecration, and which, as a matter of necessity, I still retain. The diminished efficiency of a Bishop thus situated, in a diocese of such an extent, and of such a description, as that of Quebec, is too apparent to require being pointed out; but more gloomy still is the perspective beyond: for after the few remaining years of my natural life, even the inadequate expedient above described will be at an end, and no means whatever will exist for maintaining Protestant Episcopacy in the Canadas. I am ignorant of any resource to which we can look for the accomplishment of this object, or for the support of an effective ministry, if we are deprived of succour from home, and despoiled of the reserved lands.*

It will not be expected that I should here argue the question of the rights of the Church of England as regards the benefit of the Clergy reserves. But I am desirous, with the permission of the Board, of depositing among the records of the SOCIETY a mass of evidence upon these subjects, herewith placed in your hands, in the shape of statements, appeals, and arguments, (making, in all, seven printed documents), prepared, as they were called for by different emergencies,—a reference to which might possibly, in some turn of affairs, be not wholly without its use; and which serve to show that exertion has not been wanting, in the proper quarters, upon the spot, to defend the interests of the Church, and preserve to the people the blessings which it should be her privilege to dispense. Circumstances of an inauspicious character have conspired, for many years past, to overbear both the strength of our case and the legitimacy of our claims; and I feel that I cannot discharge the task which I have undertaken, of exhibiting those claims in their real force, without giving prominence and distinctness to some features of the case, which it would be more agreeable to leave in the shade, and advert to some instances of that unfair measure dealt to the Church, which has been allowed to operate to her prejudice, in quarters from which she might have been warranted in looking for protection and support.

Where, then, is our resource, or what is our hope of remedy? Our chief earthly resource, although we have most thankful acknowledgments to render in some other quarters, to which I trust that I shall have opportunities to direct the public attention,—our chief earthly resource is in the fostering benevolence and friendly interposition of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. We are, indeed, well assured that God will never desert any portion of that Church which he has purchased with his own blood; and we humbly trust, that to whatever extent we might be stripped, we should be found able, through the Spirit shed down upon us, to show that *SPOLIATIS ARMA SUPERSUNT*. The Clergy of the Canadas, wielding the *sword of the Spirit*, and having *put on the whole armour of God*, will be able “to stand in the evil day, and

* Since I wrote this, it has been stated to me, in a private letter from Canada, that in the *Upper Province* a partial endowment from the reserves has been carried into effect; but I have no further information upon the subject.

having done all to stand." Were they reduced to that condition in which they would be called upon to apply the maxim of primitive times, that *preces et lacrymæ sunt arma ecclesiæ*, their prayer would be the prayer of faith, and their weeping would be for the dishonoured but sacred cause, which is dear to their souls. Were they not only to see, but to feel the effects of *violent perverting of judgment and justice in a province*, they would know that they are *not to wonder at the matter*, and would patiently abide the storm commissioned to burst upon their devoted heads. But their position is not such that they have only to mourn over the depressed interests confided to them, and to endure the reverses to which they are exposed; they have a duty to perform in seeking both succour and redress. Too happy shall I be if, as their representative while in this country, I can contribute, however humbly, to the attainment of these ends; too thankful, if permitted to aid in setting the case of the Canadian Church in sufficient strength before the public, and to excite an interest which, under the Divine blessing, shall revive her hope, and enable her to extend her usefulness more in proportion to the wants of her people, so that she may effectually take root in the land, and vigorously "*stretch out her branches unto the sea, and her boughs unto the river.*"

NOTE A.—(P. 4.)

*Extract from an ADDRESS from the present Bishop of Quebec,
published in 1827.*

"In using the expression" (*the Established Religion of the country*) "I am very far from meaning to say, that either the positive advantages of our own Church, or the relative situation of other religious bodies, are, or ought to be, here what they are in England or Ireland. In this country, there are no civil or political distinctions, founded upon those which are religious; nor any contribution drawn for the support of the Church from those who profess a creed different from hers: and there are privileges not conceded at home enjoyed here by the branches of other churches established in Europe, of which I should be the last person upon earth to wish them deprived. In some instances, I should be heartily glad that the benefits extended to individuals of these churches should be greater than they have yet been made; but ours is, and has been declared and constituted, and (according to my belief) provided for, as the RELIGION OF THE STATE."

As I have earnestly contended for the claims of the Church, I am anxious to have the opportunity of saying that my sentiments accord entirely with those of the Bishop of Quebec, as expressed in the foregoing extract; and in the maintenance of what I conceive to be our rightful cause, I feel able to say that I have always been actuated by something very different from party spirit or uncharitable feeling. I feel how gladly I could give the hand to any body of sincere Christians in a way which conscience would permit; and how willingly I would engage, if there were hope of success from such a measure, in any plan of *comprehension* which would not compromise the essential principles of the Episcopal Church.

NOTE B.—(P. 5.)

The following address presented to the late Rev. B. B. Stevens, may be given as one example out of very many. It was publicly read in the whole assembled congregation, who warmly testified their concurrence in the feelings which it expresses:—

"Upper Canada, Queenston, June 1822.

"REV. AND DEAR SIR,

"It is with the most unfeigned regret that we look forward to your removal from this province, and feel that in your absence we shall experience a loss almost irreparable. When, in 1820, you first proffered your services, we were struggling to complete the small building now designated as the Queenston Episcopal Church, but as many of the inhabitants of this place and its vicinity were not of the same denomination of Christians, there existed a diversity of opinion

as to its future appropriation to divine worship. Each persuasion was desirous of having it open to their own preachers, and thus we had well nigh lost the advantages of your services, and the patronage of Government. At this critical juncture you arrived; your first impression on the minds of a mixed and disjointed congregation proved favourable, and the sound and incontrovertible doctrines you afterwards preached, tended in the first instance to soften the rigour of party feeling, and ultimately to banish from the minds of the most zealous and obstinate every particle of resentment.

"We now, Sir, congratulate you on the possession of feelings which must arise from witnessing at your departure a numerous and respectable congregation, composed of the same persons who so recently were opposed to each other, but who now are united, and full of harmony and good will one towards another, offer under the same sacred roof their prayers and supplications to the same Almighty God.

"Permit us then, Sir, to offer to you our unfeigned thanks, and to assure you that the recollection of your pastoral services voluntarily assumed, and without the prospect of emolument, and which frequently was attended with much personal inconvenience, will ever remain imprinted on our hearts, and be remembered with gratitude.

"We bid you farewell; and in your future endeavours to render yourself serviceable in the cause of God, may you be crowned with success, and ultimately receive the reward of your benevolent exertions!"

NOTE D.—(P. 7.)

I cannot forbear from here giving, as specimens of such scenes and occurrences as occasionally characterise the labours of the ministry in Canada, the accounts contained in three letters, written without any idea whatever of their being made use of beyond the quarter to which they were addressed in the way of familiar correspondence.

No. 1 is from the Bishop of Quebec to myself.

No. 2 from a Missionary of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, in Lower Canada, to myself also.

No. 3 is a mere rough memorandum, which I took down from a letter written by a young man who was labouring among the Indians in Upper Canada, and learning their language; and who was under the protection of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, till an arrangement was made to transfer the charge to the New England Company. The letter was shewn to me by his sister, the wife of one of our Clergy, who had asked him to give her an account of his way of living.

No. 1.

"MY DEAR SIR,

"Belleville, Sept. 7.

"We came yesterday from Hallowell to Davenport's (fourteen miles), afterwards crossed the bay (Quintè), two miles to the Mohawk church—there examined several persons, and confirmed twenty-one—buried one corpse nearly half a mile from the church—performed part of the evening service; Mr. C. and myself exhorted and conferred with some of the chiefs, &c. &c. We were now getting cold and hungry, but we had a good fire made in the stove, which rendered us comfortable. It had rained all day, till nearly five, P.M. Soon after it had become dark we got a supply of bread, butter, and milk, and candles, which were very acceptable. About eleven, P.M. the steam-boat passed—we called and hailed, and showed a light, but stop they would not. We made up our minds to sleep as well as we could in the church, till day-light. At three this morning we were roused by the steam-boat coming back for us; when it had passed, the captain was asleep, and the helmsman, having shortly been changed, did not know of us, and would not stop, which, however, I think he ought to have done for any person. I should observe, that the boat was much later than usual, in consequence of a malefactor having been hung in the morning at Kingston. I awoke at Belleville with a headache, but it has left me three P.M., and my cold is gradually diminishing."

No. 2.

"I set off myself last Friday afternoon to visit the schools at Mount Johnson, and South-West River on the following day, and to perform service with the people on Sunday; and, after plunging through thick and thin for twelve miles, in a road in which I had frequently to pull up my horse to consider the practicability of getting through, I arrived about eight o'clock, P.M. at the mountain, where I intended to pass the night. Instead of that, however, I met with a messenger, requesting me to lose no time in going to visit a woman dangerously ill, about six miles beyond the mountain, on a new road, still worse than what I had passed. That myself and my horse got back without any broken bones was, I assure you, to me a matter of surprise and of thankfulness. Fortunately I reached the mountain again about three o'clock, a little before the moon set, when it became very dark and tempestuous. At ten o'clock on Saturday morning I examined the school at the mountain, and then proceeded on to South-West River, six or seven miles further, the roads rendered still worse by the rain, which had continued pouring down all the morning. I examined the school there in the afternoon. On Sunday morning, the rain still continuing, I walked some distance to the school-house, and was there occupied four hours without intermission; read the full service, preached, administered the Sacrament to eighteen communicants, baptized and registered four children, and married a couple. I then returned to the mountain to perform afternoon service there; but arrived so late that the congregation had dispersed,

concluding that the rain and state of the roads had detained me at South-West River for the night. Next morning I baptized a child, and was just setting off for home, when I received a request to inter the woman whom I had visited before, at two o'clock the following day. Had I complied with this request, I must either have remained where I was another night, (having then been three nights from home,) and possibly, had the weather continued unfavourable, a second; or I must have returned the following day. This, my horse and myself were so jaded and worn down, I was obliged to decline, but stated that Mr. Anderson* would probably go out and read the service; but if he did not arrive in time, that one of their respectable neighbours must read the service on the occasion, as they had formerly done. I mentioned the case to Mr. Anderson, together with the frightful state of the roads, and left it entirely optional with him to go or not. He knew, however, that it would gratify the people, and he cheerfully undertook it, but returned with aching bones, the horse having actually laid down with him in the mud, where, had he not fortunately been within reach of persons to extricate him, he would have been in a perilous situation, his leg being under the horse. I mention this merely as auguring *well* for his future *zeal* and *diligence* in the ministry. For this service he knew he had nothing to receive, but his own expenses of ferries, &c. to *pay*. Thus you see, though some of us *have small parishes*, we are not altogether the indolent, useless beings some persons would represent us.

"If the services of our Church were in little estimation, should I have had a congregation of seventy or eighty persons, and eighteen communicants, such a day as last Sunday, in a miserable cold school-house, the rain pouring down the whole morning, and many of them coming two, three, some even four or five miles, literally through the woods? Would the greater proportion of these come regularly once a fortnight to join in the service, and to hear a printed sermon read by a person not yet in orders? It was quite gratifying to me to hear them speak as they did of Mr. Anderson; but at the same time painful to hear them lament their destitution (some even with tears) when deprived of his services."

No. 3.

He occupied a hut made of round logs, filled in between with mud: his nearest white neighbour was six miles off, and he was sometimes a week without seeing a white face. His intercourse with the Indians alike for common purposes, or for the promotion of their spiritual good, was carried on through the medium of an interpreter. No bread was to be had within ten miles. He baked cakes upon the hearth himself, except on Sunday mornings, when he roasted potatoes. The Indians, however, occasionally brought him a supply of bread made from Indian corn. They lived themselves in a miserable

* Student in divinity, and voluntary lay-reader—since ordained, and engaged in the service of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

manner. He described himself as their priest, doctor, lawyer, judge, and jury. Their singing in public worship was beautiful. He expressed, in a most simple and unaffected manner, his hope and prayer that he might be instrumental to their salvation; and his cheerful acquiescence in the hardships of his situation.

NOTE E.—(P. 11.)

No. 1.

RESOLUTIONS AND SUBSCRIPTION LIST.

At a Public Meeting of the Protestant inhabitants of the Seignory of St. Charles, La Belle Alliance, Aubert Galleon, and parts adjacent, held in the School-house at the former place, on Wednesday, the 12th day of Dec. 1832, WILLIAM POYER, Esq., being called to the chair, the following Resolutions were unanimously adopted; viz.—

1st. That as professing Christians it is our duty to provide to the utmost of our abilities, for the regular public worship of God in our neighbourhood.

2dly. In order to establish the public worship of God amongst us on a permanent basis, it is necessary that we should, according to our means, contribute certain sums of money annually for the support and maintenance of a regularly ordained minister of the Gospel.

3dly. As we acknowledge that they who minister at the altar should by the altar live, and that the labourer is worthy of his hire, we think it right and proper that he who is to minister to us in holy things should be placed in easy and comfortable circumstances, and above the fear of want, in order that he may be to us a faithful minister, withholding nothing that might be profitable to us, but declaring the whole counsel of God, and speaking boldly, as he ought to speak, and that he may have leisure to give attendance to reading, to exhortation, to doctrine, giving himself wholly to rightly dividing God's word.

4thly. That as new settlers, our limited means do not enable us at present to afford adequate means to support any respectable minister of the Gospel, without assistance from our fellow-Christians.

5thly. That as the Venerable SOCIETY in England FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS contribute largely to support, in the North American Colonies, Clergymen of the Church of England, and as we believe that Church to be a pure branch of the Catholic and Apostolic Church, we are of opinion that a Clergyman of that Church, deriving part of his support from the liberality of the said SOCIETY, or from some other source, would be most suitable to our circumstances, and also that his ministry would be acceptably exercised among us.

6thly. That a paper in the form of a subscription be signed by us, exhibiting the sum which each of us is willing to contribute annually

for the support of a Clergyman of the said Church. That a copy of the present Resolutions be enclosed to the Lord Bishop of Quebec, in a letter, and a copy of the said Subscription Paper, which will contain our humble and earnest petition that his Lordship will take into consideration our spiritual wants, and provide for a resident Clergyman, to act under his episcopal jurisdiction, and to be supported in part as aforesaid by the said Venerable Society for Propagating the Gospel in Foreign Parts, or by some other means.

No. 3.

REV. SIR,

Broughton, Oct. 23, 1833.

A Clergyman is so much desired in this place that I have been induced to inform you of the offers which have been made. My father says he would willingly give him 100 acres of land, and the heads of families that they would cheerfully contribute their mite towards his support. It is true, there are not more than thirty families, and amongst that number three or four Catholics; but it is supposed that it would be a very great inducement for many more to settle; beside, his duty would not so entirely confine him as to prevent him attending Aubert Galleon and Belle Alliance; and Mr. Alexander seemed to say that he might take one or two pupils from town, which would enable him to live comfortably.

If it be not trespassing too much upon your time, would you favour me with an answer?

No. 5.

A Petition to the Venerable the Archdeacon of Quebec.

VENERABLE SIR,

We the undersigned heads of families in this settlement, feeling considerably a want in a spiritual way, do humbly pray that you would let us have, as often as possible, a minister to administer the sacrament, baptism, &c. &c., as the Protestant population here is considerable, as will appear in the return forwarded by the hand of Mrs. Panet; and we do also pray that you would appoint a school-master, under the Royal Institution, such as would instruct our children in the fear of God, and who might read the Church of England Service in the absence of the minister:—and, as in duty bound, we will ever pray.

GEORGE WOOD,
JAMES PROCTOR,
ROBERT ORROCK,
DAVID HILL,
ROBERT GILKISON,
ANDREW GERMAN,
LANCET MOLDOON,
WIDOW CHITTY,

ARCHIBALD WOODS,
JOHN TISINS,
GEORGE PRICE,
JOHN HILL,
JAMES WALLACE,
JOHN MOORE,
SAMUEL WILLIAMSON.

No. 6.

MY DEAR SIR,

Quebec, 7th December, 1835.

I feel it incumbent on me to write you briefly on several subjects:—

The inhabitants of the townships of Frampton, Standon, and Cranbourne, have petitioned me "to obtain the continual residence of a Clergyman amongst them, for the regular supply of their spiritual wants; and in order to obtain the before-mentioned most desirable object, have subscribed" about 40*l.* currency, annually, as an aid, should it be in my power "to make such an addition as would make it amount to what might be considered an adequate support for the Rev. R. Knight, as minister to the above-mentioned townships."

I have communicated to them that I cannot, at present, release Mr. Knight from his engagement as travelling Missionary to this district; that *this* must rest with the New Society at Quebec, and that I would apply to the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS to grant an allowance—a salary—to a Missionary for Frampton and that neighbourhood. You are acquainted with the circumstances of the case, and with Mr. Knight. He wishes to be stationed there; and I believe that there is no station in the Lower Province more proper for the appointment of a new Missionary. I request you to recommend this appointment to the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, and I am of opinion that a salary of less than 100*l.* per annum will not suffice for the maintenance of a Missionary in that quarter, and *this* in addition to the subscriptions promised by the inhabitants. I solicit your intercession, and the favour of an answer from you to this application. I propose having, soon, a meeting of our new Society, and that it shall be constituted and established a Branch Society of the one at Toronto.

Mr. Harvey, our catechist at Huntingdon, in the township of Hinchinbrook, has applied to me, in behalf of the inhabitants *there*, for aid towards the building of a church. He represented to me that I had promised a donation of 75*l.* towards the prosecution of this object. On inquiry, I find that when I was at Huntingdon, upon the 12th of March, 1825, I wrote a letter to the above purport. I have lately written to him, to inform him that to do this is now out of my power, and that I would beg a donation from the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. He has replied to me, "there is no doubt of getting, by subscription, what will be sufficient, if his Lordship will please to grant the before-mentioned sum of 75*l.*, which will not be required until the building is in a forward state, and which is intended to be exactly as described by his Lordship; viz. forty feet by thirty, a tower and cupola at the west end," &c. &c. I have advised them to build a church of logs, and to make it as little expensive as possible. I request you to intercede in their favour; and I shall be much obliged to you for this and your other services.

(Signed)

C. QUEBEC.

, 1835.

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